

Today only 25% of the population, that is to say the 271 inhabitants of the towns, drink pure water. A few new 312 waterworks are established from time to time. In 1940 the whole *mudiriya* of the Fayûm, the furthest from the Nile, was fitted up with a model installation. But the fellaheen are still slow to make use of these benefits. For example at Nekhêla, a big village of 20,000 souls near Abu Tig, a drinking-water supply was recently introduced by the progressive local Council. The women have to pay one millieme to fill a petrol tin or *ballas* at the public tap. But they prefer to use the river-water, which is abundant and free of charge. *Ghaffirs* have had to be posted to prevent them from doing so and to force them to profit by the progress they scorn.

The creation of model villages has been more tempting 361 to Governments. Mohammed Aly over a century ago 185 established a dozen places on a rectilinear plan to serve as 654 examples for others. Unfortunately the example of the unplanned villages was stronger, and today these places are scarcely distinguishable from the rest.

In 1914 the Khedive Abbas II inaugurated three rectilinear villages, each containing 180 houses, 169 of which were for the fellaheen and the rest for public services. Each dwelling consisted of two rooms and a yard. This experiment also failed, as the tenants modified the houses to suit their needs.

Nevertheless, after a twenty years' interval opinion is again turning to model villages. At the desire of the late King Fuad the farms on the Royal Domains have built for the labourers working on them symmetrical rows of houses with only a ground floor. They look like prisons to us, but to the fellaheen they are palaces.

Similar constructions have been planned or copied by a fair number of landowners, who have built cell-like dwellings of red or unbaked bricks for the fellaheen on their '*ezbas*'.

The most interesting achievement, however, is that of the '*ezba*' of Bahteem, belonging to the Royal Agricultural Society. The first part, finished in 1934, comprises thirty houses for workers and three for officials, together with public buildings. The dwellings run from north to south in five rows, and each row is divided into two groups by a street, widening into a square in the middle. Between each pair of

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● 654 rows there is a street six yards wide, so that sunlight can penetrate into every dwelling.

361 The houses are of red brick, with concrete ceilings,
185 and the floors inside are raised a foot above street level.
654 The roof is about thirteen feet from the ground. Twenty of
342 the houses are two-roomed, with a yard inside and a shed for cattle. Ten larger houses have three rooms, with a hall and outhouses. These are occupied by two families each, usually those of a father and his son.

[252 Six baking-ovens have been built outside the housing-
515] area, so that the smoke may not trouble the inhabitants. They are used by all the families in turn. There are also six shower-baths, four for men and two for women, together with laundry facilities.

[346] The village hall will hold seventy people; it is used for feasts, marriages and funerals. The mosque covers about 600 square feet. The school, which follows the syllabus
[347] for compulsory elementary education, is open to boys and girls. Shops have been opened in order that the people may buy what they want on the spot, and there is a great enclosure with six depots for storing the various crops, fodder for the animals, and agricultural implements.

[312] Water to fill the tanks is drawn from a well by a pumping machine. But this was an expensive experiment, costing L.E. 10,000, and could not be copied by private persons. Something more economical had to be found, which without sacrificing public health would be better adapted to the habits of the fellaheen. In 1935 the Royal Agricultural Society laid a new experiment before the landowners. Twenty houses of different kinds were built in blocks of four, separated by twenty-foot roads. Here the walls are of unbaked brick, and the roof of wood. There are two rooms about fifteen feet by twelve, a small yard, and an inside oven. Each dwelling costs L.E. 25 as against the L.E. 125 of the first plan.

654 The Government, for its part, has decided to build a
341 model village in each *mudiriya*, beginning with the rebuilding of Mit Fares in Lower Egypt, which was destroyed
361 by fire. The plan allows for houses of one or two stories with drinking-water and interior drainage; wide streets lined with trees; in the centre a mosque, a school, and a hall for meetings; and on the outskirts a market-place for the

weekly fair, stores for wood, manure, and grain, and a fire station. Twenty thousand people are to live in this paradise, which will cover 45 feddans. The plan has not yet been carried out ("). 654
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A single model village in the middle of a vast area is a drop in the ocean. Few people can either benefit by it or copy it. It would be better to spend the money on more useful projects such as supplying the villages with drinking-water. The benefit would be more wide-spread, say the advocates of this policy, and avoid the injustice of creating inequalities among villages. Why should one be chosen for a model, and others remain in their old squalor? A five-year plan was suggested for rebuilding the four thousand villages of Egypt at an estimated cost of thirty million pounds. This sum appears both moderate and feasible, when it is remembered that the Egyptian Government has spent forty-five millions on dams and irrigation work. The plan was given up, however, on account of the heavy expenses incurred under the Treaty of 1936, and perhaps also owing to the lack of public spirit ("). 653
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The Commission set up for the reform of the medieval system of *'omdas* and for the betterment of conditions in the countryside has proposed the establishment of municipal councils in which the fellahs should take part. There are already such bodies in existence in about sixty townships. They are composed of the Mudir or the Māmūr, the Inspector of Public Health, four elected members, and others nominated by the Ministry of the Interior.

Another institution, as yet not much developed, is that of the Village Councils, which were begun in 1918 and now operate in about seventy places. Their composition is similar, but their financial scope is very narrow. These bodies are limited in their activities to the watering of the principal streets (which does not do away with the mud), the construction of small public gardens (in which nobody may walk, for fear of spoiling them), and the erection of a few street lights. They might well be more representative of the village. Even if the *'omda*, instead of being nominated, were elected by his fellow-villagers, would that give him civic ideals? Specialised officials might be appointed to the village, such as a doctor, a visiting nurse, an agricultural expert, and a trained social worker. Or should the first aim be 623
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